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DRACONTIAS

NO. I 2009

OCCULTUM LAPIDEM * VISITA INTERIORA TERRAE RECTIFICANDO INVENIES



Dracontias

No. I 2009

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Melez!

This year is the 20th anniversary of the Order, and we can look back on a time of pioneering and innovation, but we have also been one of the orders that has most successfully administered the historical occult heritage. This is also how we will continue. We will not be satisfied – as so many other orders – with merely looking backwards to old glories and safe havens, but will create and explore to establish the most powerful system of initiation for people today. This is accomplished through anchoring our knowledge in historical and academic sources. The Draconian tradition is a red thread that connects the past with the future and thus the name of this years Magical Week: *Vincti, sequimur in tenebris taedas*, “United we follow the torch through the darkness”. Dragon Rouge is an order where we develop our autonomy through working together in communion. We wander out to the outmost poles of existence, but through the Draconian work as a flaming torch no one gets lost, but we will reach our individual and common goals.

HDHM!

Editor Thomas Karlsson. Layout T. Ketola. English translations from Swedish by Tommie Eriksson. Front cover serpents by KTL, based on a fresco at Pompei.

For opinions or suggestions, please write to administration@dragonrouge.net.

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THOMAS KARLSSON

The Draconian Tradition and the Left Hand Path

Some interpreters of the Left Hand Path (LHP) choose to refer to it as a religion, but in Dragon Rouge we view it as a tradition. The reason behind this is that religion as a term, which is derived from Latin and the Western cultural sphere, denotes a number of obligations, rules and occurrences that assists the religious person to re-establish the order in a presumed original ideal state, such as the Garden of Eden. Thus, it is possible for people who come from different religious backgrounds to work in the order, but also for atheists or agnostics. The word “tradition” is also Latin and it can be translated as “to deliver” and signifies something that has been delivered from generation to generation and is consequently something that binds the past with the future. In the interpretation of Dragon Rouge, tradition allows for innovation and creation, even if it is based on earlier knowledge and experiences. Tradition is a red thread, which in the case of esotericism does not regard family traditions, but

initiations in an occult order structure. Dragon Rouge is administrator of a dynamic tradition that does not directly connect with only one specific historical tradition, but to a dark spiritual current that can be found in several times and cultures, but which have common denominators

Hence, Dragon Rouge does not follow only a Nordic Sejd tradition, Indian Vamachara, Pethro Vodou, Ophitian Gnosticism or any other specific cultural bound tradition, but rather, the LHP in Dragon Rouge is a Meta-Tradition that from one perspective always has existed and not only historically but also ahistorically in the form of certain archetypal principles within ourselves, and by decoding them we are decoding the cultures in which we exist. This means that the order works hermeneutically and comparatively, interpreting, to find those deeper patterns in different local and historical traditions, which represents the LHP and the Draconian Tradition.

When reading literature about the Left Hand Path, the Dark Aesthetics is often in focus, but if something truly meaningful is to be associated with the Left Hand Path, a more thorough exploration of dark symbols is necessary. Alberto Brandi, Ph.D, from Lodge Sothis, reveals in his book *La Via Oscura. Introduzione al Sentiero di Mano Sinistra* ('The Dark Way. Introduction to the Left-Hand Path') that one can differ between two forms of the Left Hand Path: 1) Traditions which belong to the LHP both in method and goal. Among these, Brandi mentions Tantric LHP and heretic and Qliphotic Qabalah, and 2) those traditions that only use the methodology but lack initiatorial perspectives, examples of these are: Pethro Vodou and Palo Mayombe, which mainly focuses on exchange between the world of the dead and our world. According to these criteria, Dragon Rouge belongs to the first criteria, since we work with the dark forces both as a method and to reach deification and individual development.

The Left Hand Path can be viewed as a part of the Draconian tradition, which is characterized by being 1) a path towards a goal, and 2) associated to the left side. But what is the goal, and what is the relation between this goal and other religions and spiritual traditions?

From many perspectives, Dragon Rouge is an anti-religion. In so far as religion can be defined as obligations, duties, and behaviour that assist the religious person to re-establish order in an original lost ideal state, the LHP strives to instead fulfil those occurrences that threw mankind out of the original order. The original order, as it is described in for example the myth of the Garden of Eden portrays a static childlike primordial state in submission to God. Instead of appeasing God and return to this state, the adept of the Left Hand Path follows the Serpent who offered the fruits of knowledge, which lead to the expulsion from Eden but also awoke man's sexuality, thirst for knowledge and will to become like God, which is what the serpent promises. Some even believe that this is the will of God, since Man is created in the image of God, and wishes that Man should become existentially grown up and like God, and that the adept of the Left Hand Path thus accomplishes the will of God better than those who attempt to simply obey

and worship God.

The Left Hand Path is associated with the goal to become a God, which means that one becomes existentially mature, reaches a free will, takes personal responsibility, gains knowledge and power over existence. The Left Hand Path does not beg for mercy, it takes personal responsibility.

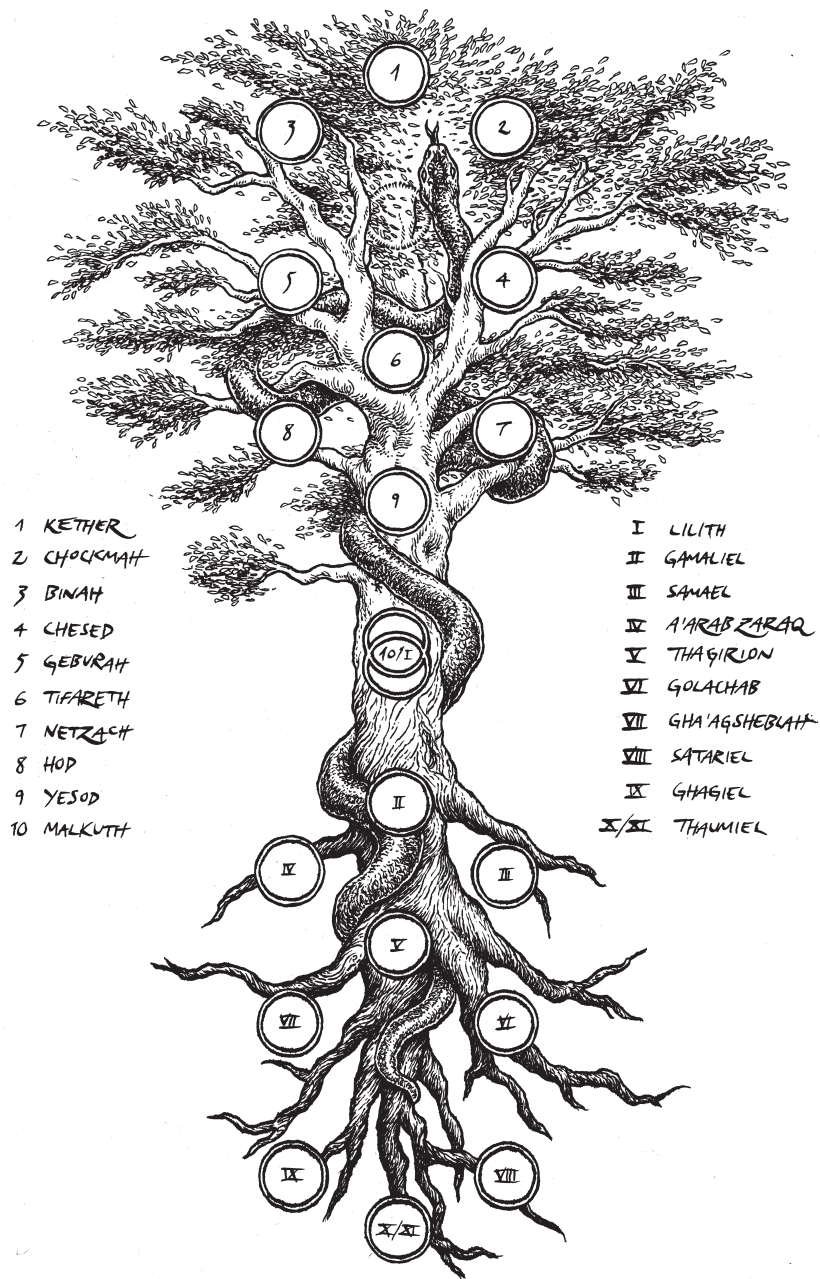
What differs this path from forms of Hermeticism, which emphasise becoming divine and knowledge, is the focus on the dark and the left; in almost all cultures the left side is associated with the forbidden, abnorm, exclusive and deviant and in esotericism it is associated with the magic that goes against religion and the rules of the gods. The Left Hand Path celebrates dark and revolutionary deities like Lucifer, Loke, Kali, Hekate, Prometheus, Azazel and the Fallen Angels, to mention a few. LHP is antinomistic and breaks cultural, religious and above all existential taboos. This does not have to do with any kind of criminal deeds, or about doing shocking or provocative actions, but about breaking unconscious patterns that determine our existence. Antinomism breaks the unawareness and enables us to consciously behold our existence and our possibilities, and from this perspective we may make free choices and take our own personal responsibility. The greatest taboo is without doubt our own non-existence, our death, which the adept of the Left Hand Path confronts through exploration of the dark. Through the meeting with our non-existence we may grow and gain the life force through which we may be such as gods. The Qliphoth and the Sitra Ahra are the worlds of the dark side. The Left Hand Path is a meta-tradition that is characterized by 1) the goal of individual divinity, and 2) to explore the dark.

The Left Hand Path, as interpreted in Dragon Rouge is never dogmatic, but is a method to reach a goal. Discussions about what is associated to one side or the other must never have sealed walls in between what is perceived as belonging to the right or the left side. Principally, the adept of the Left Hand Path should be able to do everything that the adept of the Right Hand Path can do, but the reverse is not true. An adept of the Left Hand Path can choose to participate in religious practise, theurgy or invoking angels if he wants to, but

is always closest to the dark forces. Adepts of the Right Hand Path generally have much less freedom of action. This fact, does not mean, as in some psychologically oriented teachings that it is all about “balancing” the light and the darkness, but it is about using the entire spectrum of deviant and conflicting principles. The LHP is dualistic and non-dualistic at the same time. The light and the dark, the right and the left, exists as real principles and powers that alternately work together or work against each other. This dynamic is what the dark adept uses to grow and progress. The RHP generally wishes to fight or harmonise these polarities, while a dark adept uses them to gain power. The goal is not, however, that one should win over the other. The magician is an existing being, and in that way a principle of the light, who turns to the dark to reach divinity.

The Draconian tradition and the Left Hand Path is related to perennialism and the view that there are common denominators under the surface of different cultures and religions. As a result, Dragon Rouge compares gods and demons from different times and cultures; under the surface they represent the same powers, which perhaps can best be described by looking at them from several angles simultaneously. By comparing Kali and Lilith, we will gain a greater image of the dark goddess.

The Draconian tradition is a greater meta-tradition that includes both the right and the left hand path. Drakon is a word which originates in the Greek verb *derkein* which means to see, and the Draconian tradition strives towards increased perception and insight. The Dragon as a mythical entity represents the primal forces that existed before anything



The Tree of Life and of Death from A. Brandi, “La via oscura”, Atanòr Editrice, Rome 2008. Illustration by KTL.

gained form. In Antique mystery traditions it represents chaos and those forces that contain all polarities and which at the same time are beyond polarities.

The Draconian magician encompasses both the principles that are contained in the dark and the light. This also gives room to a view where matter and spirit are viewed holistically as different expressions of the same thing. The Dragon is in other words related to the double aspect theory, which was expressed for

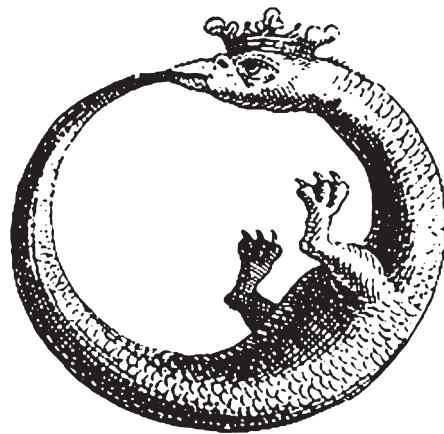
example by Spinoza, where spirit and matter are viewed as the same substance, but which can be viewed from different aspects. It can be viewed as spirit and consciousness and it can be viewed as matter. For this reason the Draconian tradition is not negative towards the body and nature, but mean that in matter we can find immanent those forces and that knowledge that permits entry into magical and alternative dimensions. Dragon Rouge posits the notion that many spiritual seekers have missed the goal by looking away at something else instead of discovering that the key is immanent in the body and nature. The holism of the Draconian tradition is expressed in the image of the Ouroboros serpent who swallows his own tail and incorporates the opposites spirit and matter, light and darkness, female and male. This is also reflected in the alehcmistic motto *en to pan*, all is one. But this is a unity which in itself is multitude and division, dynamic and ever changing. Unity to Herakleitos is constant change. In this dynamic Draconian substance we can be more or less unconscious and dependent, but through the Left Hand Path, we reach awareness, autonomy and free will.

Consequently, the order emphasises both the importance of natural science on the one hand, and psychological and humanistic scholarship on the other, as disciplines completing each other, just as we emphasise physical training and physical challenges, as well as musical and aesthetical expressions. But, Dragon Rouge means that we must expand our insight in what matter and the body is, and leave the contemporary materialistic paradigm. Nature is not dead, and we are not only our bodies. Sexuality is not only reproduction, but also a progressive, initiatic power. The brain does not create thoughts, just like a TV does not create programs. The source of our thoughts lie in levels beyond our physical body and the conclusion is that we are more than our body and that we can travel with our mind.

The Draconian tradition is contradictory and can not be logically be explained. This is why the order recommends books that may contradict each other, but which together can present a better image of the Draconian reality, which is very hard to grasp. From a Dra-

conian perspective reality is always greater than what reason can explain logically, and thus we emphasise practical occult experiences. The Draconian tradition is philosophically related to Taoism, where Tao – represented by the Dragon – is often described as that which cannot be described. In Western Esotericism this is best represented by the Orphic principle NOX, the night, that which is the limitless and the undescrivable.

The Draconian tradition and the Left Hand Path are pragmatical, action oriented and focused on results. It accentuates that co-operation is needed to reach good individual results, and that work and self-sacrifice is needed if one wishes to develop. Dragon Rouge stresses the importance of real existing esoteric expressions, such as real physical temples, real books, real knowledge anchored in historical and academical sources, real efforts, real meetings, real practice and real people. Magic is a life-path that encourages creative action and practice. Professor of Philosophy, Eugenio Trias, has pointed out that the word magic can be traced to the word *make* and the German *machen*, do, create. Magic invokes Man's creative power through which the magician makes his visions real through the Draconian formula *Visio, Vires, Actio* – Visions, Power and Action.



An Ouroboros from A. Eleazar's *Donum Dei*, Erfurt 1735.



Bear hunter. From Olaus Magnus, Historia de Gentibus Septentrionalibus (History of the Northern People), printed in Rome 1555, Liber XVIII, cap. XXV.

ANDREAS B. & SOFIE S.
TEMPLE GROUP FINLAND

A Glimpse of the Finnish-Karelian Cult of *Karhu* The Northern Bear

The bear of the ancient myth is not merely the hunted brown bear, but also the forefather – the Great Bear in the sky – and as such, a divine being, which is eternally reborn in the myths and rituals of the northern peoples. His death and wake are also his wedding, in which he returns to the otherworldly realms, assuring his people good hunting fortune also in the future. This article is an introduction to the lore of the bear in the Finnish tradition. The article is concluded with a revised version of a magical working performed at the magical week 2008.

The bear's divine origin

The focus of the northern hunting cultures was the bear cult. The bear was not only the lord of the beasts, but also the forefather of man. In this way, the worldview of the Finns differs from that of their Scandinavian neighbours, since the bear does not appear as a sacred animal in the Germanic texts. According to the Finnish folk poetry, the bear's origin was the heavens, and from there it descended

to the earth:

Where was Otso given birth,
honey-paw rolled around?
There was Otso given birth,
honey-paw rolled around:
next to the moon, close to the sun,
on the shoulders of Otava.¹
Thence was he placed on earth
in a golden glowing cradle
with chains of shining silver.

In some variants, however, the birth place of the bear is considered to be Tapiola, the realm of the forest god Tapio, or Pohjola, the dark northland ruled by Louhi, the mistress of Pohjola:

Where was Ohto born,
Thin-pelt raised,
blue-tail begotten?
In the dark north,
in keen Tapiola,
beside a green wood,
beneath a rough branch,
at the foot of a new young pine.

There the bear was born,
thin-pelt raised,
blue-tail begotten.

In the folk poetry, the bear is never referred to by his real name, *karhu*. Instead, so called noa names – terms used to avoid taboo words – are used, as the name was thought to reveal a man's true nature. Also, the old Finns believed that uttering the word *karhu* would summon the bear to the spot:

The forest is on the move, it was said, when a bear did his evil acts. He was not called *karhu*, a bear, it was not permitted. If he were called that, he would come to the spot. It was said, when a bear killed, 'The forest has moved!'

The bear hunt

The divine connection between the bear and his people was explained in an extensive ritual drama that accompanied the bear hunt. This traditional way of conducting the hunt survived in Finland and Karelia until the late nineteenth century.

The hunt was a cultic series of events consisting of four main stages: (1) preparations, (2) the slaying of the bear, (3) the wake (consumption) of the bear, and (4) the return of the remains of the bear back to the forest. During the preparatory time, the hunters gathered strength. They purified themselves, dressed in clean clothes, and lived in abstinence from sex. When setting out for the den, the hunters performed rites in honour of the bear, or some divine protector, such as the female guardian spirit of the pine, *Hongatar*². Additional purification rites were conducted at the den and after the hunt. Before the bear could be killed, it had to be awoken from hibernation using an alarm song. The bear's birth song was also sung, in order to give the hunters power over



Battle between a Finn and a bear. From the Italian author Joseph Acerbi, Travels Through Sweden, Finland, and Lapland (...) in 1798 and 1799, London 1802.

the bear.

The wake itself was a grand feast of food and meat offered to the bear's honour. The main event was the "forefather's wedding", a ritual that displayed the relationship between the foremother and the bear – the tribe totem – and guaranteed future hunting fortune. The head of the bear was a special item, reserved for the slayers. The head meat and brains were eaten, bear was drunk from the skull, and the teeth were shared among the slayers. Through this ritual, the power, *väki*, of the bear was transferred to the slayers.

When the feast was concluded, the bones and skull were transported back to the forest in a procession, to the so called skull pine. Songs were sung and the bones were buried

in strict anatomical order at the foot of the pine. The skull, however, was hung from the branches, thus reflecting the headless Great Bear of the night sky. From the branches of the pine tree, the bear could pass on to its celestial home. The journey back to the village was then made in total silence.

AWAKENING OF THE INNER BEAR

In the following, we present one possible way of working magically with the bear. The working is divided in two parts. The first part called "The awakening of the inner bear" is a preparatory exercise, which is performed for a set of time, for example once a week during one month's time. The second, main ritual consists of an invocation of the power of the Great Bear and a guided meditation that continues in free-form.

Stand upright with your arms at your sides. Fall to your knees, and sit down on your heels. Bend forward until your forehead touches the floor, arms relaxed at your sides. Close your eyes, and relax your whole body. Breathe calmly. Experience that you are moved back to the time before your birth, floating in the primordial state. Meditate in this posture.

After a while, sound starts getting through to you. You notice that your hearing is getting sharper. You lift your head, and smell the surroundings. You feel yourself growing, acquiring the strength and agility of a bear. You feel the spirit of the bear unite with yours.

Almost dizzy from your newly gained strength, you rise (physically), and stand on your legs. You stretch out your paws, stretch your body, and in your mind let out a roar.

RITUAL OF THE GREAT BEAR

Melez!

**Golden one, eldest of the forest,
born in the dark north,
in keen Tapiola.**

Tule tuhat tulinen perkele!

**Arise, bear, from the moor,
Kontio, from the backwoods,
Hiisi, from the fires of hell!**

Tule tuhat tulinen perkele!

Come thousand-fiery one!

Lend me your väki!

Let me drink from your skull!

Tule tuhat tulinen perkele!

**KARHU, OHTO, KIIRASILMÄ
PAHA KARSI, KÄÄRMEJALKA
METSÄN HÄRKÄ, METSÄN HIISI**

Lie down on the floor. Close your eyes, and relax your whole body. Breathe calmly. Meditate for a while on your breathing. Feel the strength of the inner bear awakening again.

Suddenly, you start hearing sounds from the surroundings. You hear the loud voices of men. You lift your head, and sense the strong smell of humans close by. The men continue making noise outside your den. You feel anger because they have woken you up, and you rush out. You feel a stinging pain caused by the spear that the hunters have pointed at your heart. You feel your life fading away.

Your body feels incredibly light, and you experience that you are floating out of your bear shape. You see how the hunters carry your lifeless body away, and you know you are trapped on the earth until your bones have been returned to the forest.

After a while, the hunters return, carrying your remains. You follow them to the skull-pine. They bury your bones at the foot of the tree, and hang your skull in the tree, where the skulls of many bears already are whitening. You catch a glimpse of the skull hanging from the tree, before everything turns black, and you feel that you are falling in space. You see the constellation The Great Bear appearing, and you are falling towards it until you are swallowed by its light. Continue the meditation in free-form.

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NOTES

- ¹ The Great Bear.
- ² One of the Finnish words for pine is *honka*.



PHOTO: HENRIK J.

VINCTI, SEQVIMVR IN TENEBRIS TAEDAS

The Magical Week 2009

20TH ANNIVERSARY OF DRAGON ROUGE

The Magical Week 2009 takes place between Monday, July 27th, and Sunday, August 2nd 2009.

We will explore the nightside and dark gnosis in the timeless landscape of Gotland. In our temple, in medieval ruins and in the windswept, sublime, forests and moors we will work with Saturnian alchemy, dark witchcraft, qliphotic invocations and Goetic evocations. We will summon spirits such as succubus/incubus and dark initiatory entities like Lilith and Lucifer.

We will conduct workings based on the fundamental Draconian paths. Walking in darkness and experiencing *Via Tenebrarum*, 24 hours of complete silence in *Via Silentii*, and a concluding witches Sabbath through *Via Furoris* in which we will celebrate the 20th anniversary of Dragon Rouge.

The course lasts seven days and includes an active schedule of magical work, during at least five hours every day, but with possibility to continue workings around the clock. We have access to our own forest in which we can conduct Goetic evocations and qliphotic cer-

emonies. In a reconstructed Viking village we will practise old Norse ceremonies and meditate on power places next to the sea. We will visit places that are haunted, ancient ruins and areas that are traditionally viewed as populated by nature-spirits. The course mainly takes place though, in our ranch, on which we have created a Draconian temple. This temple is located in the midst of some of the most powerful ancient cult places in Northern Europe.

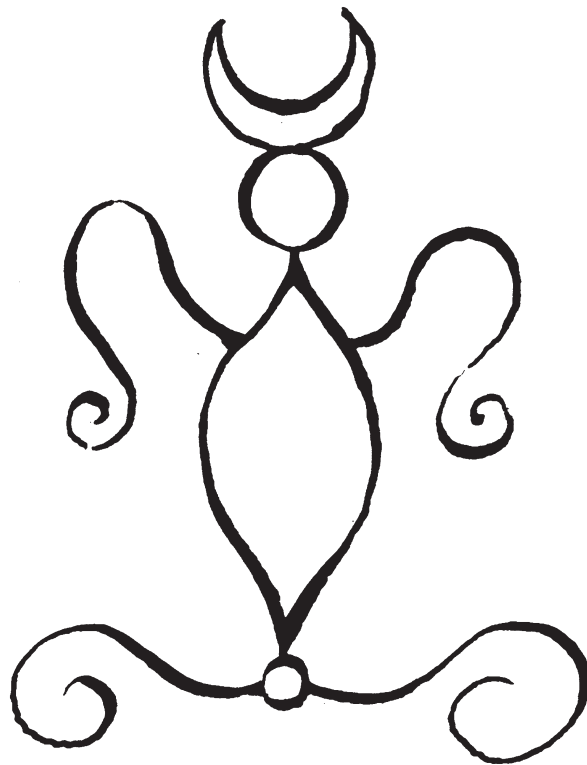
The course fee is € 360 including breakfast, dinner and lodging. Currently the member shop is unavailable, but you can pay by Paypal (administration@dragonrouge.net). The number of places is limited, so be sure to book your place well in advance! Last possible date for booking is April 30th, but we expect all places to be booked before that.

We are travelling during high season so it is important that you book your journey as soon as possible as well. There is a ferry between the Swedish mainland to the island of Gotland: www.destinationgotland.se, or by plane www.gotlandsflyg.se. For general information about Gotland, see www.gotland.info.

THOMAS KARLSSON

The Qliphotic Sigils

In upcoming Dracontias we will publish the Qliphotic sigils and introduce their qualities. Qliphotic workings often generate very strong and uncontrollable effects. The Qliphot has been called the excrements of the universe, or the fruits of the Tree of Death; they are associated with abnormalities and chaotic forces and often bring strong experiences of sex and death, suffering and lust and other paradoxical extremes. We advice that you do not work with the Qliphoth if you are unbalanced in any way.



Lilith

Initiatorically: The gate to the other side and to the Qliphotic tunnels. The awakening of the Dragon in its cave, the Kundalini in the base chakra and the activation of the vital energy.

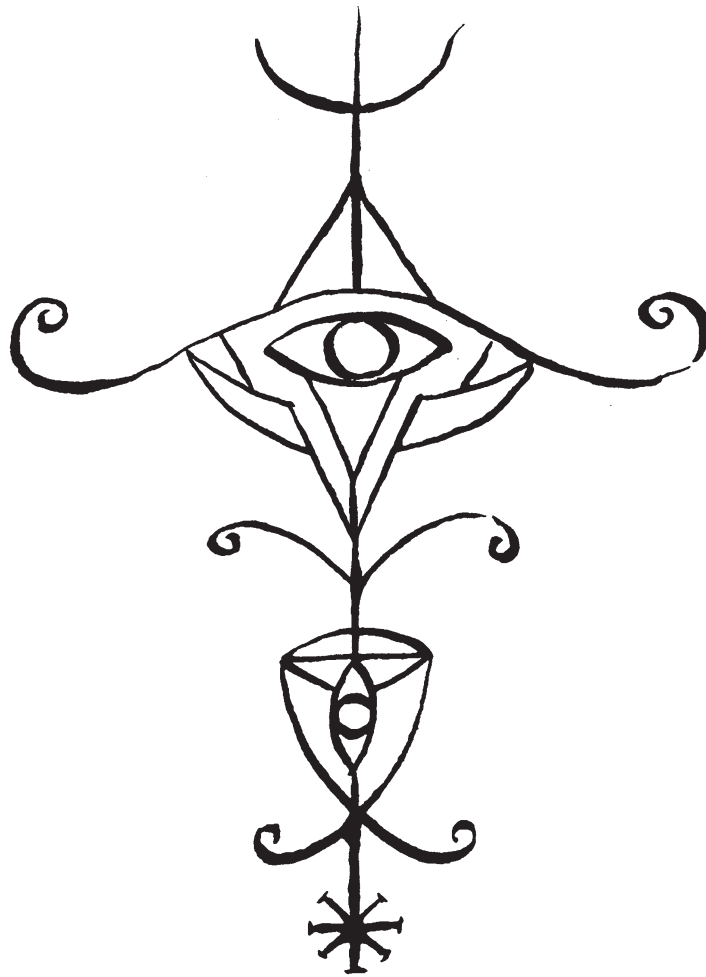
Alchemically: Calcination. Burning the old to begin the new.

Magically: Controlling the mundane existence to enhance the initiatory work.

Black arts: Material success, money, riches.

*The womb is the gateway of the eye and in the cave of death the Dragon awakens.
The night is your robe, dark goddess. Invisible and always present
In the splendour of your shimmering power the world reflects its being.
We enter through the mirror and become one with Your essence.*

Mantra: MARAG AMA LILIT RIMOK SAMALO NAAMAH



Gamaliel

Initiatorically: Work with dreams and visions. Exploring the astral levels and beginning to formulate a vision that is energised by vital energy.

Alchemistically: Sublimation. Awaken and direct the vital energy.

Magically: Astral workings, erotic dream workings, succubus and incubus.

Black arts: Sexual incantations, necromancy and fertility magic.

*The night gathers it's cloak around the world and the dead awaken
The light of the moon is reflected in the inner caves of consciousness, the Mare flies
We ride on the lust of demons and are reborn in the womb of Lilith
Storm and dream, that is your name, Sophia of the cold light.*

Mantra: LILITH AMA LAYIL

BOOK REVIEWS

The Secret History of Western Sexual Mysticism: Sacred Practices and Spiritual Marriage,

Arthur Versluis, Destiny Books, Vermont 2008.

The American professor Arthur Versluis is a central character in academic research regarding Western Esotericism. He is the founder of ASE (The Association for the Study of Esotericism) and editor for the highly qualitative magazine *Esoterica* (www.esoteric.msu.edu). He has written the books *Theosophia: Hidden Dimensions of Christianity* (1994) and *Wisdom's Children: A Christian Esoteric Tradition* (1999) and have established himself as a leading authority within his field. Versluis is interesting as a scholar because he is one of few who is sympathetic towards esotericism and he produces powerful arguments against materialistic science view in books such as *Restoring Paradise: Western Esotericism, Literature, Art and Consciousness* (2004). His latest book *The Secret History of Western Sexual Mysticism: Sacred Practices and Spiritual Marriage* is a study of sexual mysticism in the west from Antiquity to our modern days. It is a brief presentation which mainly introduces certain thoughts and possibilities without going deeper into the details of any phenomena. He gives a short introduction to the view on sexuality in Gnosticism and arguments against the one-sided conception that they were solely harsh dualists, something that is supported by contemporary Gnosticism studies. Versluis mentions the sexual symbolism of alchemy, the erotic imagery of Böhme and controversial groups such as the German Buttlart'sche rotte which were supposed to practise sexual rituals. Additionally, he discusses the American sexual mysticism which he finds in Paschal Beverly Randolph (1825-1875). Sexual mysticism focuses, according to Versluis, on merging with God, while sexual magic focuses on worldly gain. The distinction between mysticism and magic is problematic and one can interpret sexual magic differently. Magic has not avoided worldly gains, but have rarely had this as its main objective. Versluis views are likely

to be influenced by his preferences for Christian mysticism and Böhme's theosophy, which can cause a dark magically oriented reader to disagree at times. But, nevertheless, Versluis is a very readable writer and his arguments in his books for esotericism and against simple materialism, something that may be fruitful also for Draconian magicians.

Thomas Karlsson

* * *

La Via Oscura. Introduzione al Sentiero di Mano Sinistra

Alberto Brandi, Atanòr Editrice, Rome 2008

The left-hand path is one of the most discussed topics in modern esotericism from an academic and from an occultistic point of view. Defining and describing such a complex magical system could be pivotal for many occultists, magicians and scholars and *La Via Oscura* ("The Dark Way. Introduction to the Left-Hand Path"), an introductory book about the left-hand path, written by a contemporary academic and magician, is nowadays essential. The aim is to dissipate the manifold complexity of the subject, which often hides false statements, misinterpretations and degenerated assessments by both orthodox esotericism and the normal cultural environment.

The main strength of this work is the author himself, an initiate in the left-hand path and also a Ph.D. in History of Philosophy of the Renaissance.

Alberto Brandi is the first author who has been able to develop the subject in a clear way from different perspectives: practically but also philosophically, and at the same time he is able to make use of the academic instruments and methods given by the most advanced studies in History of Religions.

The aim of this work is not only to give an introduction to the left-hand path, but also to define the basic concepts of this particular spiritual way, locking on the crucial points which constitute a spiritual method to be called "left-hand path": these concepts were individuated

by the author in two of the most interesting spheres of the occult: the Qabala and the Tantra.

Investigating these two subjects, Alberto Brandi highlights the three main points according to which the left-hand path differs from its opposite, the right-hand path, and from orthodox spirituality: the assumptions on the nature of existence, reality and the world; the anti-dualistic theory and the practise on the initiatory way; last but not least, the specific goals of the two different paths.

From these assumptions comes one of the main definitions of the book, that is at the same time philosophical and practical, defining the left-hand path as the way that looks at the world and existence as power and not as mere illusion.

This definition, or the world as *Śakti* and not only *Māya*, sets up also the pivotal concept of the practical side of the left-hand path, based upon the magical action to reach a transfiguration and not, as claimed by other paths, the mystical enlightenment given by fusion with the godhead.

One entire chapter is developed on the analysis of the antinomian attitude and practice of the left-hand path. Antinomianism is one of the main concepts leading to false conclusions drawn by self-proclaimed left-hand path "gurus" and detractors.

Antinomianism – as described by the author – is deeply rooted into his affiliation to Dragon Rouge and in his studies of tantric sects like the Aghoris and the Kaulas. The concepts described lie far from the materialistic worldview of organizations like the Church of Satan. The philosophical structures of the left-hand path explained by Alberto Brandi highlight a deep philosophical and magical current in ancient and modern spirituality. This can be defined as a sinister *philosophia perennis*, genuinely spiritual, opposing the mere hedonistic trap generated by modernistic minds.

The last chapters are dedicated to the definition of dark movements in past and present times all over the world, from Siberian shamanism to modern orders like the Typhonian O.T.O. and the Temple of Set.

Last but not least, the book is supported by a huge work and citations from original sources: original qabalistic and tantric texts and authoritative academic and esoteric literature, from J. Evola to M. Eliade.

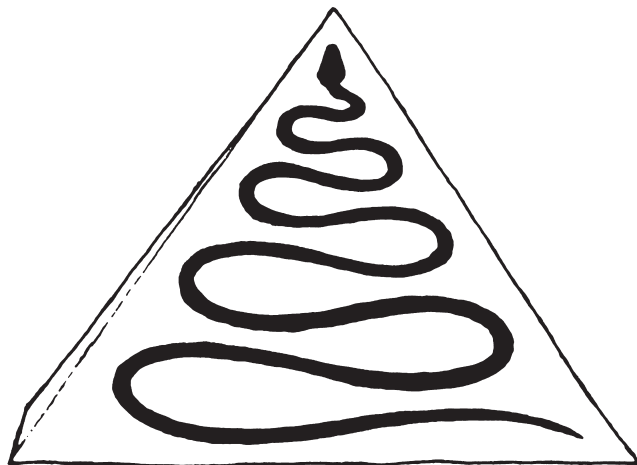
I hereby want to end this review with some words from the preface by Thomas Karlsson, which is the best presentation given to this milestone work on LHP:

The number of people claiming to be following the left hand path is growing at the moment,

although it is a relatively small current, and more and more books are being published. Though, a problem remains that the majority of the publications are rarely of substantial value, but are generally naïve provocations, or manuals of black magic that seem more like belonging to the world of role-playing games. It is therefore of historical importance that Dr. Alberto Brandi publishes his book about the left hand path.

Alberto Brandi has the rare ability to unite academic stringency with the deepest dark magical practice. In his academic carrier, Alberto Brandi has scholarly explored the historical foundations for western esotericism, while he as a leader of Lodge Sothis – an Italian lodge of Dragon Rouge – has succeeded in organising heavy magical workings and in a pedagogic manner transmit the teachings of the left hand path, to both new and more advanced adepts. Last, but not least, as an initiate of Ordo Draconis Alberto Brandi has contributed in giving depth to the exploration of the dark worlds where we paradoxically can go beyond the opposites to find the greatest possible illumination.

Alessandro Vivaldi



Lodge Programs



DRAGON ROUGE

Stockholm

The meetings in Stockholm are since autumn 2008 associated with initiatory levels and a new member will be invited to the meetings after having begun the first letter course, through the mediation of the contact person.

The meetings will be based on different subjects which will be worked with during longer periods. The actual meetings will not be limited in time but leave it open for longer and deeper workings, both in theory and practice, and can be followed by social events.

We will also have a deeper form of seminar, about once a month. These seminars will be on weekends and solely from 2.0° and 3.0°.

www.dragonrouge.net
mail@dragonrouge.net



LODGE SINISTRA

Malmö

The work of the lodge occurs mainly through certain projects that stretch over a period of one or two months. Our meetings are mainly focused on these projects. Information about the projects will be available on our web page. The projects are open for people who are interested in joining the

lodge and all new members who are joining the work of the lodge will be introduced to the project that we are currently working on. The activities of the lodge is never, however, limited to one specific project and it is thus possible to work with the lodge even if one is not interested in the current project.

Besides the work organised in projects we are occasionally conducting seminars, discussion evenings and open rituals. These are mainly introductions to new members who are interested in becoming acquainted with the work of the lodge. No previous experience is needed to attend these meetings. On the discussion evenings we are serving wine or coffee depending on the evening.

Please contact us if you wish to take part in any of our activities.

Active Circles and Projects

The work of the lodge is mainly connected to three working circles, that are dedicated to witchcraft, dream and astral magic and in depth studies the initiatory system of Dragon Rouge.

THE ASTRAL CIRCLE

Practise is mixed with theory, discussions and examinations of different techniques. The theory concerns discussions and exercises to reach the non physical states.

THE CIRCLE OF DRACONIAN INITIATION

This circle is intended to enable new members to deepen the understanding of the system of Dragon Rouge through discussions, exercises and exchange of experiences. This circle is mainly focused on 1.0 and 2.0, but also for more advanced members.

CIRCLE FOR INITIATORY WITCHCRAFT

This circle is from 2.0° and works with experimental techniques within a European tradition of witchcraft, interpreted from the principles of the Left Hand Path.

MAY-JUNE 2009

The Astral circle is going through a change regarding its structures and will commence a deeper initiatory work in, into and beyond the dream sphere.

We will use the dreams to achieve a state where all illusions crack and the inner light of the magician will shine upon existence and reveal it in its true essence, a state beyond all form, with unlimited potential for new creation and realisation.

The Witchcraft circle returns to the dark goddess and her role from the early modern witchcraft mythology, with its demons and visions of the Devil in female form, to the witchcraft influenced esotericism and occultism and its goddesses such as Babalon and Aradia. Ritual and Astral techniques for work with the goddess of witchcraft are explored within the frames of Qliphotic initiation.

The Introductory circle works mainly with level 2.0 in theory and practise.

sinistra.dragonrouge.net
sinistra@dragonrouge.net



LODGE HELDRASIL
 Thüringen, Germany

Lodge Reform Germany

As announced in Dracontias 4 / 2008, Lodge Heldrasil's working method renews for 2009. Now we are focusing on different projects instead of monthly Lodge meetings. Currently, we have established four working groups with different magickal strands caring for the different interests of our members. All working groups (the name "working group" we have chosen because it says what it is: working in a group) will exist as long as there are members who have an interest in participating in the group. Every group has a leader who must have at least the initiation into 1.0 Lilith and who is known to us personally. Each group is working on a specific project and has two meetings per year at least; participation in the meetings is compulsory to all active members of the group. By these reforms Lodge Heldrasil intends to enter a more intense operative phase, which will offer demanding workings and call for dedication from the participants. The Lodge holds once a month a meeting where we teach magick in theory and praxis under

the label "Meetings for Applied Occult Live Art". Every member individually decides how active he or she wants to be, selecting one or more working groups suiting his or her personal interests.

The Working groups

THE PATHS OF HECATE (Greek Mythology).

Access: every member. Supervisor: Wolf Kaminski (gerjahn@gmx.de)

The Group The Path of Hecate/Greek Mythology explores different Greek gods in their dark and magickal aspects. The current focus of the project is Hecate since she represents a supreme guardian goddesses of the left-hand path in her aspects as guide to the underworld and as a goddess of the moon, the night and the witches. Further projects will include Hypnos as the God of Dreams/Trance States, Mnemosyne the Mistress of Memory, Pan, Aphrodite and Eros in their darker eroto-magickal aspects and of course Hades and Persephone as Master and Mistress of the underworld.

HELWEGR. Access: every member.

Supervisor: Michael Söllner (eddahagen@aol.com)

The Group Helwegr explores the dark side of the Runes and his impact on the Left Hand Path. The first project is based on the Uthark-Runerow as an initiatory system and includes Seidr.

ARS GOETIA. Access: Initiands into the 1.0°.

Supervisor: Tobias Buckenmaier (vorname.nachname@gmx.com)

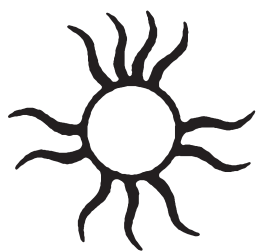
Ars Goetia is exploring the Goetia and practicing Demonology based on different Grimoires, this also including invocations basing on the Necronomicon and alike. Here advanced dark magick is practiced. One focus is set on approaching the invoked force as dark aspect of the own shadow-self, so an initiation in at least the degree 1.0 Lilith is necessary.

HA-ILAN HA-HIZON. Access: Initiands into the 1.0°.

Supervisor: Holger Kliemannel (loge@heldrasil.de)

In this group we explore the qliphotic tree with all his tunnels in all aspects. This working are based on our older project called "Tzaphirion", an initiation in at least the degree 1.0 Lilith is necessary.

heldrasil.dragonrouge.net
loge@heldrasil.de



LODGE SOTHIS

Naples, Italy

New Working Method

As announced before the summer, Lodge Sothis' working method renews for the new magical year September 2008–July 2009, focusing now on different projects instead than on weekly workings. The projects can take place one or two time in the course of a month and a special emphasis will be placed on actual meetings among the participants. The Lodge therefore intends to enter a more intense operative phase, which will propose demanding workings and dedication from the participants. Each project will take place for an indefinite period of time, ranging from 9 months to 2 years and will be composed of different layers, from workings for newer adepts to more advanced levels. Every single members decides how active he wants to be, selecting one or more projects he wants to participate to.

The Projects

1. THE MEFITIS PROJECT

Access: initiands into the 1.0°. Supervisor: Alessandro. Workings start September 2008.

The Mefitis Project, which started last term, will continue as programmed. All newcomers can contact Alessandro for preliminary instructions. The projects deals with the rediscovery of the Draconian tradition through the filter of South-European traditions as the Italic, the Roman and the Greek ones.

2. THE DEMONOLOGY PROJECT

Access: initiands into the 1.0°. Supervisor: Alberto. Workings start October 2008.

This project is strictly connected to the Qliphotic one, and it aims at establishing a close contact among the adepts and the intelligences of the dark side. This will take place in different ways, through rituals, meditations, ecstatic workings, dreamworkings etc. We'll deal with the mighty 72 of the Lemegeton, but also with the powers of the Grimorium Verum and

other grimories, not last with the entities channelled by Dragon Rouge through the years.

3. THE QLIPHOTH AND TYPHONIAN ALKHEMY PROJECT

Access: initiands into the 1.0°. Supervisor: Alberto. Workings start October 2008.

This project will deal with the systematic exploration of the Qliphotic tunnels and spheres, connected with the principle of alchemical becoming. This project is linked to the demonological one, and members are encouraged to take part in both.

4. THE DARK SHAMANISM PROJECT

(Eurasian Magic, Uthark, Folk Magic, Witchcraft, Techniques of Ecstasy)

Access: Preliminary workings: initiands into the 1.0°. Later by selection. Supervisor: Alessandro. Workings start November 2008.

The project focuses on the dark techniques of shamanism, such as those inherited by medieval witchcraft but also those of Siberian and Central-Asia shamanism. Shamanism will be studied in its darkest forms, as those practised by Buryat and Tungusic "black" shamans but also through the ecstatic techniques that have been transmitted sub specie interioritatis in the Western systems.

5. THE PROJECT OF AFRO-CARIBBEAN INITIATORY MAGIC

Access: initiates into the 1.0°. Supervisor: Alberto. Workings start: November 2008.

This project is reserved for those who feel a unique attraction towards the darkest forms of Afro-Caribbean magical currents. These systems will be explored in relation to the sinister current of Dragon Rouge. We'll especially deal with the theme of necromancy, but also with astral and witchcraft techniques belonging to Petro Voudou (especially the Cult of Ghedes), to Palo Mayombe and to the Cult of Santa Muerte.

6. THE DARK HERBALISM PROJECT

(Non-Operative Project)

Access: initiands into the 1.0°. Supervisor: Åsa (Dragon Rouge Stockholm – Mother Lodge). Workings start: September 2008.

This working group will research and develop incenses, ointments, dusts and anything that is possible to realize through botanical alchemy. To participate one has to possess proved skills in this field.

sothis.dragonrouge.net
sothis@dragonrouge.net

UR-HEKA PUBLISHING and FIAT NOX

UR HEKA is a small, low-budget publishing house born inside lodge Sothis, which aim is to publish material written by members of the lodge and of the Order, in addition to magical and esoteric works related to the left hand path we may find suitable to release. Until now we have released the following works:

THE PATH OF THE WOLF (41 pp., A5 format) by Vira Saturnio. See description in a previous Dracontias. Price: 5 EUR

FIAT NOX is the bulletin of Lodge Sothis, in which we discuss magical practices, and whose aim is to exchange knowledge and ideas with the Order. Everybody is welcome to provide contributions.

Until now we have three issues out, n. I (November 2002), n. II (July 2003) and n. III (July 2005).

- November 2002 issue is a monography about the Thoth Tarot, and features some extra contents about auric workings and purification rituals. Price: 5 EUR

- July 2003 issue (34 pp., A4 format), has contributions both from the Italian and foreign members of D.R. and it includes theoretical and practical material Price: 5 EUR

- July 2005 issue (35 pp., A4 format) is the summary of 2 years of the lodge's researches into dark Egyptian magic, and presents many new and unpublished articles and an impressive collection of rituals and sigils. Price: 5 EUR

To order an issue you must have at least started practicing the magical course 1.0°. You order our material by sending an email to sothis@dragonrouge.net or urheka@email.it.



LODGE MAGAN

Silesia, Poland

In 2009 we will continue our project of exploration of the eleven aspects of Tiamat embodied by the eleven monsters that she has created to fight the forces of Light. They are the antinomian principles of Chaos / Darkness which complete and maintain the cosmic balance and which correspond to the eleven levels of the Qabalistic Tree of Night. The project

started in the winter of 2007 and is our main project for the forthcoming years.

The program for the forthcoming months:

March – Tiamat and her eleven Qlipothic aspects, part V.

April – Dark witchcraft and necromancy.

May – Tiamat and her eleven Qlipothic aspects, part VI.

June – Goetic magic, demonology, traditional black magic.

July-August – Summer break.

Our latest release:

Dragon's Blood #7: Samael

The seventh issue of Dragon's Blood magazine presents chosen aspects of Samael and related themes. Contains articles:

- Samael by Lodge Magan
 - Samael the Initiator by Yorgi Krataigos GK
 - Purging Internally Destructive Shadow by Raven Digitalis
 - Gods of a Dying World by E.A. Koetting
 - Divine Insanity by Asenath Mason
 - Samael: The Saibot Way by Saibot
 - Invocation of the Adversary by Daemon V.
- 50 pages A5, softcover, black & white illustrations.

Other Lodge Magan publications

Occult magazine Dragon's Blood:

Dragon's Blood #1: Beasts of Watery Abyss

Dragon's Blood #2: Practical Necromancy

Dragon's Blood #3: Dark Witchcraft

Dragon's Blood #4: Egyptian Magic

Dragon's Blood #5: The Adversary

Dragon's Blood #6: Lilith

Dragon's Blood #7: Samael

Books:

Glimpses of the Left Hand Path, 2004

Exploring the Unnamable: Wanderings in the Labyrinths of Zin, 2007

Please visit our website for more info about the releases.

magan.dragonrouge.net
magan@dragonrouge.net

Temple Group Uppsala

The newest project by Uppsalas Tantric Circle are well underway and will probably end during December. The project is centered around Naropas tibetan tantric tradition, with its focus on concrete practice to complete initiation in 6 steps. We will work with the first steps of this initiatory process.

The project is based primarily on the participants private practice of the techniques described in the printed material that one gets access to when starting to work with the project. In Uppsala, we will also meet regularly to practice and discuss the different techniques that will be employed, thereby making it possible to draw insights from the results of others. This will also be done electronically via email for members in Sweden that is not living in Uppsala. Members initiated in 1.0 are still able to join the project.

After the project, grounds for an English version of the material might be possible.

The circle of initiation. The circle of initiation will continue as usual. Making sure that newcomers to the group will be able to work with others with the course material for 1.0 Lith.

The Circle of Traditional Witchcraft. During the end of 2008 the circle will be planning ahead for the magical work of early 2009.

Contact: tg.upsala@gmail.com.

* * *

Ritual Group Athens, Hellas

Solomonian Magic is going to be our main source of interest for the next months. We will gradually approach a Demon from the Goetia.

Contact: typhonic_g@yahoo.gr.



Temple Group Finland

Temple Group Finland is based in Turku (Åbo) on the Finnish west coast, and is open to members from the whole country. At the moment, we do not have any scheduled workings, but occasionally we conduct group workings related to the letter courses of Dragon Rouge, and to the old Finnish magical tradition. Later this spring we will also have preparatory workings for the magical week on Gotland. In case you are interested in participating, please contact the temple group at rgfinland@hotmail.com.

* * *

Ritual Group Gothenburg

In the autumn of 2008 and spring 2009 the ritual group in Gothenburg will undertake an in-depth exploration of the legendary magical tome known as Grand Grimoire. Our intent is to create a modern practical complement to the ritual texts and mysteries within the book to encourage further explorations by our draconian peers.

*Where Lucifer is the brilliance of the star
I am the breeze of the dreamer.*

*Where Astaroth is the proclaimer of the
antiword*

I am the ink of the draughtsman.

Where Lucifuge is the liar's tongue

I am the sound of truth.

I am Belzebuth, Lord of the Flies.

Contact: rg-gbg@hotmail.com

* * *

Ritual Group Mexico

We are exploring the dark side of the Aztec & Mayan traditions, specially the Aztec Gods of Death, Initiation and Night: Lord Tezcatlipoca and Lord Mictlantecuhli; we want to explore the modern cult of the Santa Muerte and the prehispanic traditions in general but we are very interested in the Nordic Pantheon too. All members are welcome to join us or visit us.

Contact: mexicanritualgroup@hotmail.com

Magical Courses

The magical courses of Dragon Rouge are recommended to all members that want to deepen their knowledge of magic and get a schedule for magical work with practices and advices. The courses are also the key for those who want to get initiated in the grade system of Dragon Rouge. For the prices, see the shop in the Member Section of the site, where all prices are automatically calculated to suit different destinations and currencies.

Magical Course 1.0°

As a member of Dragon Rouge, you have the possibility to order a six month letter course that will present the foundation of magic and draconian philosophy. After the course you have the possibility to be initiated in the first grade in Dragon Rouge (Lilith 1.0°). The course consists of extensive material of a value of at least EUR/USD 100 (if bought separately) and it also includes previously unpublished texts. The six parts of the course consists of theory and a monthly practice schedule for practical magic and parapsychology. As a participant of the course you will get personal guidance through contact persons in a section of the forum on the DR website, which only the participants of the course have access to. Your user account automatically gets upgraded when we receive your order for the course. The course includes:

- The foundation of magic and draconian philosophy.
- Rituals and ceremonial magic.
- An introduction to dark magic.
- The foundation of Qliphoth and the Qabalalah.
- Chakras, kundalini and sex magic.
- Typhonian alchemy and odinistic rune magic
- ...and many other subjects.

Payment is done in the same way as the

membership and please keep your receipt until you have received your package.

NOTE – Those who already have the 1,0 Course can buy the new version for half price.

Magical Course 2.0°

This is the magical course that can make an initiation in the second grade of Dragon Rouge possible (Gamaliel 2.0°). The course is constructed according to the same pattern as the first one (Lilith 1.0°), but with a more precise direction and with more personal commitment. Magical course 1.0° must be completed before you can begin with 2.0°. The course includes:

- The foundation to the second qliphotic level.
- The philosophy of the left hand path.
- Dream control and astral journeys.
- Witchcraft.
- Sex magic and carnal alchemy.
- Astral rituals.
- Demonology and deeper studies of the Qliphoth
- ...and many other subjects.

Member Shop

It can take up to 2-3 weeks before what you have ordered arrives, but usually you will receive your items considerably faster. To order you send well-hidden cash in a registered letter to the address of the order. Always save your receipt of the letter until you have received what you ordered. You can also pay with PayPal or credit card. Then use our online Member Shop at *www.dragonrouge.net*.

Books

QABALAH, QLIPHOTH AND GOETIC MAGIC
By Thomas Karlsson

Qabalah, Qliphoth and Goetic Magic by Thomas Karlsson is a unique practical introduction to magic. The main thread of the book is the exploration of the Qliphoth and the dark mysteries which have for so long been a repressed part of western esotericism. Instead of ignoring and denying the dark side, the author reveals, step by step, how man can get to know his Shadow and, through this, reach a deeper knowledge of the Self. By exploring and not by repressing the Shadow it can be transformed from a destructive force into a creative power.

The book deals with the problem of evil, the symbolism behind the fall of Lucifer and man's creation process according to Qabalistic philosophy.

The theories that are presented in this book are also linked to practice. Several examples of rituals, meditations, magical exercises and occult correspondences can be found within. Qabalah, Qliphoth and Goetic Magic contains more than one hundred demonic sigils and pieces of art that were created specifically for this book. A unique collection of all the sigils from the classic grimoires Lemegeton: The Lesser Key of Solomon and the infamous Grimoirium Verum are also included.

Binding: half-cloth hardcover. The first 30 copies are signed by the author. 248 pages.

UTHARK: NIGHTSIDE OF THE RUNES

By Thomas Karlsson

This is an introduction to runosophy and gothic rune magic. It is based upon the controversial Uthark theory advocated by the Swedish professor Sigurd Agrell in the 1930's. The Uthark is thought to be the dark and secret version of the rune row only known by the initiated rune masters. In this book the Uthark theory is applied to practical Nordic magic. The book contains a chapter about the Swedish rune mystic Johannes Bureus who expounded a system of gothic rune qabalah in the beginning of the 17th century. The dark dimension of the runes and the underworld initiation of Odin is the main theme of this book. Uthark: Nightside of the Runes presents the runes as a Helwegr – a road to Hel, which leads to illumination and self-deification.

Binding: hardcover. ISBN: 91-974102-1-7.
Number of pages: 150.

Webpage and Member Service

www.dragonrouge.net

Feel free to visit our webpage on the internet. Apart from the regular information, you have the possibility to use the members section for discussions and to share information with the other members. We also offer magical literature and older DR material for download in PDF format.

HOW TO ACCESS THE MEMBERS SECTION

To log in to our members section it is required that you register a username. The options of user name is (example John Peter Smith):

John, John S., John Smith, Smith, J. Smith, John Smith, John P. Smith, John P. S.

All other combinations than exactly as above will be rejected and it has to be written exactly like this (with capitals and periods), or else you won't be able to log in. There is also a limit of maximum 20 characters (including spaces).

Password is can be anything you like, but must contain both letters and numbers.

Send an email to administration@dragonrouge.net and tell us who you are and which user details you want.

In the member section you also have access to the Member Store and in the control panel you can administrate your user account (change password etc).

The member fee is € 40 in Europe and € 45 outside Europe.

MEMBER SERVICE

On the webpage you also have access to our Member Service, where you can notify us of address changes and if something you ordered didn't get to you or if the Dracontias didn't arrive. Or anything else that concerns the administration of the order.

SUPPORT FUND

The Support Fund of Dragon Rouge was originally started with the goal of gathering 15,000 SEK in order to restore and furnish our

Draconian temple at Gotland, a goal that was reached and the temple was first inaugurated at the Annual Meeting 2003.

Since then, the temple has been improved both practically and aesthetically, and we have more plans for the temple and the vi behind the temple building — the fireplace that serves both ritualistic and leisurely purposes at our meetings.

When contributing to the support fund, you can stay anonymous or use a pseudonym if you wish, otherwise your name will be presented together with the sum. The use of the fund money is reported at each annual meeting.

PAYING WITH PAYPAL AND CREDIT CARDS

On the webpage you can order everything we offer for sale, for example courses, books, other publications, etc. These you can pay with credit cards Also the annual fee for membership and donations to the Support Fund can be paid there by card.

PAYING WITH CASH

If you don't like to order through the webpage or paying over internet, you can order like before by sending cash in a registered letter. Always keep your receipt until receiving what you've ordered.